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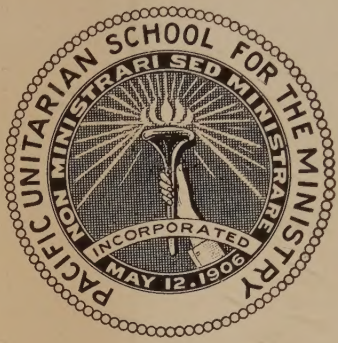

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PREFATORY NOTE.

The following sketch was prepared by *request* of the PILGRIM CONFERENCE OF CHURCHES, and read before that body, at their late meeting in April last, at PLYMOUTH, after which it was voted to publish the same, as a continuation of their historical documents, under the supervision of the church in Scituate, and a special committee of the Conference, consisting of the pastor of the Scituate church, with REV. SUMNER CLARK, and REV. EBENEZER ALDEN, JR., of Marshfield. DEA. ISRAEL CUDWORTH and DEA. MARSHALL LITCHFIELD were the committee appointed by the church.

The writer would here acknowledge his indebtedness to various authors, in preparing this sketch, but especially to several valuable documents from his highly respected friend, REV. JOHN WADDINGTON, pastor of the "Church of the Pilgrim Fathers, SOUTHWARK, LONDON," both for facts and language often, where it has seemed undesirable to alter even the phraseology, except in a very slight degree. In such places, he has not been particular to insert always the usual quotation marks, or refer to vol. and page. After some delay, it is now humbly submitted to the prayerful perusal and study of all the members of these Pilgrim churches, but especially to those connected with the First Church of Christ in Scituate.

SCITUATE, July 4th, 1853.

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HISTORICAL SKETCH.

The history of the FIRST (TRIN. CONGL.) CHURCH OF CHRIST IN SCITUATE, is one of peculiar—perhaps I should say, of surpassing interest.—Its origin, and early progress, will lead us far back into the earliest times of *Modern Congregationalism.* Its more *ancient* form is one with the *New Testament,* or "Apostolic Churches."

The Reformation by LUTHER, arose in Germany, 1517, but soon spread in England, where, in consequence, arose the PURITANS, during the reign of MARY, 1553–8,—*three hundred years ago.* Many of this class suffered martyrdom, during her "bloody reign," and persecutions continued, though in a milder form, in the reign of ELIZABETH, 1558–1603.

In 1586, we find JOHN GREENWOOD, A. B., a close prisoner in the *Clink* prison, Southwark, London, for his testimony to the simple church polity of the New Testament. November 19, of the same year, his college friend, HENRY BARROW, A. B., another enlightened and zealous advocate of Congregational principles, made him a visit, while in prison. "The keeper of the prison took advantage of

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this visit of condolence, to secure another *captive*, and in a quarter of an hour, while these companions in the faith were conversing together, he turned the key upon them both." Barrow was then immediately carried to Lambeth, where Archbishop Whitgift would have examined him upon the oath *ex officio*, but he refused to take it, or to swear at all upon the Bible, but, said he, "By God's grace, I will answer nothing but the truth."

At length, March 21, 1592, Greenwood and Barrow, with three others, "were indicted at the sessions house in Old Bailey, upon the statute of 23 Eliz., for writing and publishing sundry seditious books and pamphlets. Upon trial, they behaved with great constancy and resolution, protesting their inviolable loyalty to the Queen, and obedience to her government. The jury, however, brought them all in guilty,—one of the three was pardoned, and the other two sent back to prison; but Greenwood and Barrow were to be made *examples.* Sentence of death being passed upon them, March 23d., sundry divines were appointed to persuade them to *recant;* but not succeeding, they were brought in a cart to Tyburn, on the last of March, and exposed under the gallows for some time to the people, to see if the terrors of death would not affright them; but remaining constant, they were brought back to Newgate. Some say, this experiment was repeated. May 6, 1593, they were again carried to Tyburn, and *executed.* But at the place of execution, they gave such testimonies

of their unfeigned piety toward God, and loyalty to the Queen, praying so earnestly for her long and prosperous reign, that when Dr. Reynolds, who attended them, reported their behavior to her majesty, she repented that she had yielded to their death."

While in prison, they had been exposed to the severities of cold, hunger, and nakedness, which one of them, (Mr. B.,) represented in a supplication to the Queen, concluding with an earnest desire of deliverance from their present miseries, though it were by death! Mr. B. also wrote to a Mr. F., saying, that "he had destined himself, and his brother Greenwood to death, and others to be kept in close prison, their poor wives and children to be cast out of the city, and their goods to be confiscated."

During this five or six years' imprisonment, however, Barrow and Greenwood found opportunity, though not without difficulty, to write in defence of their Scriptural views, and sent their manuscripts to HOLLAND for publication. Amongst other important documents, was a treatise, containing their joint answer to the writings of *Giffard.* Of this, it is related, that while being printed, at Middleburgh, one FRANCIS JOHNSON, Fellow of Christ's College, Cambridge, "was not only a means to discover it, but was made the ambassador's instrument to intercept the copies at the press, and see them burnt; the which charge he did so well perform, as to let them go on until they were wholly finished, and then by the magis-

trate's authority, caused them to be speedily burnt, himself standing by, until they were all consumed to ashes," except *two ;* one for himself, that he might see their errors, and one for a special friend of his, for the like use. But mark the sequel. At his leisure, he read a few things, here and there, as his fancy led, till he finally met something, which so wrought upon his spirit, as led him seriously to read the whole book, once and again. In the end, his conscience was so troubled, he could not rest till he had crossed the seas, and come to London to confer with the authors, who were then in prison, and shortly after executed. After this conference, he was so satisfied and confirmed in the truth, that he adjoined himself to their society at London, and was repeatedly committed to prison, and also banished. He became the leader of a Christian Society, meeting in 1593, in a house on the spot now occupied by No. 80, King William Street, not far distant from Southwark, on the opposite bank of the river. Afterwards, coming to live in Amsterdam, he caused the same books he had burnt, to be *reprinted*, and sent out, at his own charge. His name is worthy of enduring remembrance.

It should be here observed, that JOHN ROBINSON was at this time, (1593,) entering Cambridge, where he prepared to put on the *Christian armor*, he afterwards wore, with so much dignity and effect.

JOHN PENRY, M. A., was another champion for truth in those days, worthy of note.

He was a noncomformist martyr, who was *executed* at St. Thomas-a-Watering, Old Kent-road, Southwark, May 29, 1593. Something of his spirit may be learned from an extract from one of his letters, written in his cell, in the *Queen's Bench* prison, dated, April 24, 1593. Important history is mingled with the relation. He writes: "I thank my God, I am not only ready to be bound and banished, but even to die in this cause, by his strength. Yea, my brethren, I greatly long in regard to myself, to be dissolved, and live in the blessed kingdom of heaven, with Jesus Christ and his angels; with Adam, Enoch, Noah, Abraham, Moses, Job, David, Jeremiah, Daniel, Paul, the great apostle of the Gentiles, and the rest of the holy saints, both men and women; with the glorious kings, prophets and martyrs, and witnesses of Jesus Christ, that have been from the beginning of the world; particularly with my two dear brethren,—Mr. Henry Barrow, and Mr. John Greenwood, who have, last of all, yielded their blood for this precious 'testimony;' confessing unto you, my brethren and sisters, that if I might live upon the earth the days of Methuselah, twice told, and that in no less comfort than Peter, James and John were in on the mount; and after this life, might be sure of the kingdom of heaven, that yet to gain all this, I durst not go from the former 'testimony.' And my good brethren, seeing banishment with loss of goods, is likely to betide you all, prepare yourselves for this hard entreaty, and rejoice that you are made worthy

for Christ's cause, to suffer and bear all things. Remember those of our brethren that are especially endangered—pray for them, my brethren, and for our brother, Mr. *Francis Johnson*, and for me, who am likely to end my days, either with them, or before them; that our God may spare us unto his church, if it be his good pleasure, or give us exceeding faithfulness. And be every way comfortable unto the sister and wife of the dead,—I mean unto my beloved M. Barrow, and M. Greenwood, whom I most heartily salute. I would wish you earnestly to write, yea, to send, if you may, to comfort the brethren in the west and north counties, that they faint not in these troubles, and that also you may have of their advice, and they of yours, what to do in these desolate times. Yea, I wish you and them to be together, if you may, withersoever you shall be banished, and to this purpose, to bethink you beforehand where to be; yea, to send some who may be meet to prepare you some resting place. And, be all of you assured, that he who is your God in England, will be your God in any land under the whole heaven; for the earth and the fulness thereof are his, and blessed are they that for his cause are bereaved of any part of the same." This affecting letter of Penry, contains much other advice and encouragement, but is too long to be inserted in full, in this sketch. The *original letter* is still extant, in *Penry's own hand.* He died in the faith, but before his execution, he wrote to the Lord Treasurer, as follows:—

"Being now to end my days, before I come to the one half of my years, in the likely course of nature, I leave the success of my labors, unto such of my countrymen as the Lord is to raise up after me."

"The righteous succession," says Rev. Mr. Waddington, "was maintained. Francis Johnson, one of the 'specially endangered,' took the place of the martyrs, Greenwood and Barrow, and while a prisoner in the *Clink*, in 1596, wrote in defence of separation. He wrote two letters in answer to *Arthur Hildersham*, a leading *Puritan*, as yet opposed to the separatists, for the confirmation of a Christian gentleman, who was also 'a prisoner for the same cause.' In 1615, this same Arthur Hildersham was himself immured, in one of the prisons in Southwark, and might have occupied the cell of the martyr Penry. He was soon liberated, however, on bail. In 1616, a new charge was preferred against him as a ringleader of schism, and for holding private conventicles, for which he was condemned to pay a fine of £2,000. To avoid imprisonment, he went into *concealment*.

Henry Jacob, M. A., beneficed at Cheriton, in Kent, some time before this, entered into a controversy with Johnson, which was conducted on both sides with great earnestness and ability. Johnson prevailed. In a reply to Mr. Jacob, he uses the following strong language: "Finally, seeing God hath given us HIS WORD, to be the light of our feet, and ruler of our lives and religion, what mean you

to lead us from it, to the aberrations of any men whatsoever? Should not all people inquire at GOD? Or would you have us go from the *living* to the *dead?* from God and his word, to men and their errors? Plead the cause of Antichrist no more, but follow the LAMB whithersoever he goeth; and give yourself no rest, until you appear before God in Zion. Forsake Babel. Let Jerusalem come upon your heart, and help you to build the walls thereof, though it be in a strait and troublous time." Such language had its desired effect, and HENRY JACOB was gained over to the side of truth, and in turn, became the able and consistent defender of *Scriptural Congregationalism.* He published several treatises; one in 1604, "on the necessity of reforming our churches in England;" another in 1609, "on toleration;" and a third, in 1610, "on the divine beginning and institution of Christ's true visible, or ministerial church." This *church*, he defines to be, "*a number of faithful people, joined by their willing consent in a spiritual outward society, or body politic, ordinarily coming together into one place, instituted by Christ, in his New Testament, and having the power to exercise ecclesiastical government, in and for itself, immediately from Christ.*"

While these events were transpiring at London, and vicinity, others were awakened, in other parts of England,—especially in the northern counties. The venerable *Richard Clifton* was blessed with a revival of religion,

in 1602, the converts meeting in the house of Wm. Brewster, where they, with others of like spirit and principles, were afterwards organized into the church, which removed to Holland. John Smith, a prisoner with *Penry*, in the same prison, and at the same time, (1593,) was "subsequently *pastor*, in conjunction with Mr. Clifton, of this church—that met at the house of Wm. Brewster." On their removal to Holland, 1608, they went under the pastoral care of Mr. *John Robinson*. Mr. Henry Jacob also sojourned for a time with this church in Holland, where he was in close conference with Robinson.

In 1616, Mr. Jacob returned to London, still more confirmed in his principles by Robinson, and now prepared and resolved, at whatever cost, to collect a *Christian church*, on a Scriptural foundation, and to bear his "testimony," even in Southwark,—the immediate scene of so many suffering martyrs, and the very "furnace of Evangelical Nonconformity." He found Mr. Hildersham just gone into obscure retreat, to escape imprisonment, as before noticed, and they now held a secret conference. Both these ministers had formerly opposed the separatists, and both, in consequence of more advanced views, had suffered unto bonds. It was the conviction of Mr. Jacob, that the time was come to take a firm and decided, though quiet stand, and plant a church in Southwark, on the *model* of the New Testament. Mr. Hildersham acquiesced in these views, and seeing no prospect of a

reformation of the national church, encouraged Mr. Jacob in his design. With peculiar courage and discretion, Mr. Jacob then proceeded to collect the scattered and persecuted remnant of "the London congregation," into a *congregational Church*, conformed, as he believed, to the New Testament model. The first meeting of this martyr band, who had thus received the truth from teachers, ready to seal their testimony with their blood, was held in a private dwelling, on the southern bank of the Thames, not far from the spot where Udal and his companions in faith and patience had suffered for "the testimony of Jesus." Staismore, Browne, Prior, Almy, Troughton, Allen, Gilbert, Farre and Goodal, with others, were present on that memorable occasion. The church was then organized, thus: "*Having observed a day of solemn fasting and prayer, for a blessing upon their undertaking, towards the close of the solemnity, each of them made open confession of their faith in our Lord Jesus Christ, and then standing together, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had already revealed, or should make them known to them.*" "This solemn covenant," says Rev. Mr. Waddington, "was never broken—the position that day gained, though often assailed, has never been abandoned." "Mr. Jacob was then chosen pastor of this witnessing church, by the suffrage of the brotherhood, and others were ap-

pointed to the office of *deacons*, with fasting and prayer, and imposition of hands."

Stoughton, in his spiritual heroes, justly remarks of this occasion: "These fathers of independency, in that old house of the seventeenth [or rather sixteenth,] century, with hearts panting for religious liberty, their *hands locked* in each other, and solemnly vowing before God, to follow the light he should grant them, has in it a touch of the moral sublime, which, though the background of the picture differs, and the spirit which animated that forgotten band was peaceful instead of warlike, reminds us of the oath of the Rutli, and the three-and-thirty, who *clasped hands* under the Seelisberg, by the lake of Uri, swearing before God, the famous league of Swiss liberty."

A declaration of their principles was printed the same year, (1616,) accompanied by a petition to James I.,—a remarkable document, in which the writer asserts, "in the name of his brethren, their claim to the full measure of Christian liberty, freedom of inquiry, freedom of association, freedom of worship, freedom of instruction, and freedom in the support of Christian ordinances, freedom, in fine, based on conscience, regulated by truth, and perfected in charity." In this petition to the King, they say: "to meet for worship in the *public* places with peace and protection, would be in this world, the greatest blessing which our hearts desire, or which could come to us. But we dare not expect, neither do we ask so great a favor at your majesty's hand; only

that in *private*, peaceably, we might serve God with clear and quiet consciences, according to the effect of our forementioned 'confession,' we, in all lowliness, crave but your *toleration*. This duty we cannot, in any safety of conscience, relinquish or neglect; neither can our meeting thus, only in a competent congregation, any way in the least measure, be prejudicial, or suspicious to your Highness' peace or dignity." No concession, however, was granted. Yet, in the spirit of faith and of meek endurance, they continued combined together in Christian fellowship, and at the hazard of property, personal freedom, and even of life itself, bore their testimony to the truth. *

"A part of the Church, formed under these circumstances, sailed in the "*Mayflower*," from the Thames in 1620, and joined the brethren, who came from Leyden, at Southampton." In a letter, dated April 5, 1624, Mr. Robinson, in the name of the brethren remaining in Amsterdam and Leyden, recognized the brethren organized at Southwark, as "a true Church."

After a service of *eight* years, under these trying circumstances, Mr. Jacob, with the consent of his church, crossed the Atlantic, 1624, to join the Pilgrims in America. His motive was, "the desire of extended usefulness." But his career was then near its close. He reached

* Let the reader here pause and reflect on the spirit of these men, and of those times, and contrast his own *exalted privileges*, with those *privations* endured by our ancestors! Through what seas of tears and blood our fathers passed, that we might enjoy these blessings! And shall they not now *be sustained and preserved for posterity*?

the Pilgrims, only to mingle his remains with kindred dust. But his testimony can never die. With prophetic confidence, in the spirit, and almost the dying words of Penry, he said, "The Lord, I doubt not, will raise up others, that shall more effectually bear witness unto this truth, in due time." That time, indeed, was already at hand.

In 1623, *Mr. John Lothrop*, a native of Barnstable, a graduate of Oxford, who had been a minister at Egerton, Kent Co., having imbibed the principles of the *Puritans*, renounced his orders under the Church of England, and removed to London, just before the departure of Mr. Jacob. He here found these principles still gaining ground. In 1624, he was "called to office," and became a faithful successor to Mr. Jacob, in leading this still "persecuted, but united band." Mr. Lothrop was a man of humble but earnest spirit, and his zealous and instructive ministry awakened great interest. Encouraged by this attention, the brethren agreed to meet statedly, and with more publicity. Their zeal, however, soon exposed them to the violence of the most vigilent and determined foes. A vigorous effort was now made effectually to suppress this "congregation of faithful men." And on the 29th of April, 1632, while assembled at the house of Humphrey Barnet, in Blackfriars, they were discovered by Tomlinson the Bishop's pursuivant, and out of *sixty*, (the number present,) *forty-two* of the members, including their devoted pastor were apprehended and sentenced to imprison-

ment for *two years*. Eighteen only escaped. At the expiration of this time, they were only liberated on bail, and even this favor was denied to Mr. Lothrop. During this imprisonment, his wife fell sick, of which sickness she died. He procured liberty, however, of the Bishop, to visit her before her death, and commended her to God in prayer. His children, being numerous and left in needy and distressing circumstances, repaired to the Bishop, and made known to him their miserable condition, by reason of their good father's being continued in close durance, who commisserated their condition so far as to grant him *liberty*, on condition of his leaving the country. He then petitioned the king to be allowed to join the exiles in New England, desiring to "reinforce the Church in the Wilderness." Accordingly, he embarked for Boston, with about thirty of his church and congregation—all he could collect—and arrived September 18, 1634, in the ship Griffin, and on the 27th of the same month, "he proceeded to an early settlement in the wilderness, called Scituate."

Before following this persecuted band into the wilderness of Scituate, it may be interesting to glance at the remnant still left in Southwark. I condense the sketch given by their present pastor. Though deprived of the council of Mr. Lothrop, the brethren in Southwark were not left without the means of grace. *Mr. John Canne*, author of the "Marginal Reference Bible," and Mr. Henry Jessey ministered

to their spiritual instruction. After Mr. Canne, *Mr. Samuel How* took the pastoral charge. During his ministry, the Church endured great affliction, and to avoid the violence of persecution its members were often compelled to meet in the fields and woods. On the death of Mr. How, *Mr. Stephen Moore*, a beloved and faithful Deacon, at the request of the brethren, accepted the oversight of them, at the hazard of his large estate, and of personal liberty. The face of affairs beginning to change, this poor congregation, which had subsisted almost by a miracle for above twenty-four years, shifting its place, to avoid the notice of the public, ventured to open their doors in Deadman's Place; but it was not long before they were discovered, and many of them again committed to prison. On the 18th of January, 1641, the Church being assembled on the Lord's Day, for religious worship as usual, though not with their former secrecy, they were discovered and taken by the Marshal of the King's Bench, and committed to prison. The next morning six or seven of the men were summoned to appear before the House of Lords, who examined them strictly concerning their principles, and they as freely acknowledged that they owned no other head of the church but Christ Jesus; that no prince had power to make laws, to bind the consciences of men; and that laws made contrary to the law of God were of no force. Thereupon the House ordered, that the said sectaries should receive for this time an admonition from the House,

that they shall hereafter repair to their several parish churches, &c., and to be told, if hereafter they do not observe these commands, they shall be severely punished according to law. Some of the peers, however, inquired for their place of meeting, and attended the next Lord's day, to the great surprise and wonder of many. They went on in their usual method, having two sermons, in which they treated upon those principles for which they had been accused, from Mat. 28, 18; "All power is given unto me in heaven and on earth." They then received the Lord's Supper, and made a collection for the poor, to which the lords contributed liberally. Fears of a mob prevented these lords from going a second time. After this excitement, the church seemed to enjoy a little quiet, but this calm was followed by *six* persecuting enactments within twelve years, between 1661, and 1673. This storm was long and violent, but the immortal confessors of religious freedom braved it out. Strong in their weakness, and sheltered in their obscurity, they could not be subdued. Amid the desolations caused by the plague and the fire of London, in 1666, in the absence of the "Court and Clergy," who fled from the infected capital, these "spiritual heroes" found entrance for the gospel and gained converts.

Thomas Wadsworth, M. A., a native of Southwark, was successor to Mr. Moore, and at this calamitous period was found making collections for the distressed at Deadman's Place, and dispensing the Word of Life. In 1677,

the author of the "*Saint's Rest*," himself occupied the pulpit of this ancient sanctuary. Referring to this, *Mr. Baxter* writes, "It pleased God to take away that excellent minister (Mr. Wadsworth) inSouthwark: and just when I was kept out of Swallow St., his flock invited me to Southwark, where, though I refused to be their pastor, I preached many months in peace, there being no justice willing to disturb us."

James Lambert, was their next pastor, who died Aug. 9, 1689. *Jonathan Owen* succeeded him, during whose pastorate, the four *silver cups*, still used by the church, were introduced, bearing the date, 1691. *Mr. Killinghall* was chosen pastor about 1702, and was followed in 1740 by *Dr. Zephaniah Marryat*, who died Sept. 15, 1754. *Mr. Timothy Lamb* succeeded, from 1755 to 1762. *Dr. James Watson*, the tutor of *Alexander Cruden*, compiler of the "Concordance," was the next pastor for twenty years. Cruden was buried in the cemetery adjoining this chapel, 1770. *Dr. John Humphreys*, uncle of Benj. Hanbury, the present senior deacon of this church, accepted the pastorate in 1783. In 1787, this congregation removed from Deadman's Place to *Union St.*, where they still worship. *Mr. Arundel*, late excellent Secretary of the London Missionary Society, succeeded Dr. H. as pastor for more than twenty years, after whom, *Rev. James Lyon*, now of Hadleigh, was pastor for a short time.

Rev. John Waddington is their present pastor. He observes that the "links of this historic

chain, extending through near *three* centuries, may be distinctly traced. In no part of its eventful course has the church departed from its first principles in doctrine and discipline. It has long been distinguished for its unity and affection, and has ever maintained a character for practical usefulness." The venerable representative of Scottish Congregationalism writes :—" Glasgow, June 16, 1851. The sketch of the history of the church, now occupying the Union Street Chapel, cannot but awaken a very deep interest in the mind and heart of every Christian friend to the principles of religious liberty. The sufferings through which, in the earliest stages of its history, it was called in the providence of God to pass, together with the number of excellent men, ministers and laymen, that have from the beginning till now been connected with it, give it beyond all question, a special claim on public patronage and support."

This ancient church are now making special effort to remove their present place of worship to a more eligible and visible locality. Needing assistance, "under these circumstances," says the pastor, "an appeal has been made to the friends of truth and freedom in general for prompt and effective aid. Every section of the community has reaped untold advantage from these pioneers of religious freedom. Yet to this hour, justice has never been done to their memory. Southwark is our Thermopylæ; but there is no public indication of the fact. But a new era is dawning upon us. Entrusted with the 'precious testimony' transmitted from

martyrs, confessors, and exiles, the 'church in Southwark' rest their cause on its distinctive principle, and resolve to test the spirit of modern nonconformity. They cannot doubt the issue.—It is a significant and cheering circumstance, moreover, that the descendants of the Pilgrims in New England, have manifested the deepest interest in this design." Many on both sides of the Atlantic have expressed their approbation, and deep interest in the object. "The cause has been raised, by the hand of Providence, to a point of *international* interest. The pillar of memorial and of witness will be reared. The appeal of *Henry Jacob* to 'posterity,' will find a full response.—The work is sublime. Let it be accomplished in a manner corresponding with its moral greatness." Surely, many a son of New England will cordialy respond to an appeal like this.

Leaving now this "Church of the Pilgrim Fathers,"—*the first Congregational Church in England*, we return to that *branch* of it, which we have seen was driven by persecution, to "the wilderness," called "Scituate," in New England. Previous to the arrival of Mr. Lothrop and his company, the "Pilgrims of Plymouth," only twenty miles distant, on the south, had explored the shores of Scituate. Certain individuals, whose names are mentioned, "men of Kent,"—were here before 1628. On the 12th April, 1633, they proceeded to lay out lands, by order of Court. August 2nd, same year, they laid out a regular village,

near the Harbor, along "Kent Street," and extending to "Meeting-house Lane." It was built compact "for purpose of mutual defence."

Mr. Giles Saxton had ministered here, though not ordained, previous to 1634. The meeting-house is mentioned, as already built, and stood near "the old burying ground," on the brow of the hill, about half a mile south west of the Harbor. Hence, on the arrival of Mr. Lothrop and his company, Sept. 27, 1634, he found a considerable settlement, with a meeting-house, where divine service had been held for several years. The "men of Kent" here received Mr. Lothrop, as "a former acquaintance," having come from the same county. By this arrival, a congregation respectable for numbers was made up, and soon after, Jan. 18, 1634, O. S., *the church was gathered*, or perhaps we should say, *re-gathered*, and Christian worship and ordinances established in due form. During the same autumn of Mr. L.'s arrival, a considerable accession had been made to the settlement from Plymouth, as appears from the Church Records of that place. "Nov. 23, 1634, Anthony Annable, Henry Cobb, George Kenrich, George Lewis, and several others, were dismissed from the Plymouth Church, in case they join in a body at Scituate." Some of these may possibly have been members of the church in Southwark, under Mr. Jacob, as a *part* of that church came in the "Mayflower" to Plymouth in 1620. At least, it is evident, that the *greater part* of this new church at Scituate, were from the church at Southwark,

including the *pastor*. As there was a ready and cheerful *union* between the earlier and later settlers, we may infer a general harmony in sentiments and practice, agreeing substantially with Robinson and Jacob, the more open founders of *modern* Congregationalism.

Feb. 20, 1634, O. S., other lots were laid out to accommodate Mr Lothrop and his company, and those who had come, partly "men of Kent," from Plymouth, about the same time, or during the following winter. These lots were also on "Kent Street," but south of "Meeting-house lane," extending to the "high hills," (Coleman's) and even to the east and south of them as far as "Herring Brook." Mr. Lothrop's house, and lot of twenty acres, assigned to him, (Feb. 20,) was the second lot, south of said "hills," and *three* lots east of the "Brook."

The church in Scituate, however, did not long remain united under Mr. L. The controversy, respecting the mode of baptism had been agitated in his church in Southwark, and a part had separated from him, and established the First Baptist Church in England, 1633, while Mr. L. was in prison. Rev. Mr. Waddington observes: "The relation of Mr. Lothrop to the Baptist churches is curious, and not unworthy of attention. Considering the violent prejudice and hostility of all parties at that period, to those who were known as Anabaptist, it is not a little to the honor of the church in Southwark, that it was a *mixed* communion. But the zeal of the advocates of immersion,

soon rendered it desirable that the church should form *two bands*. The separation, however, was peaceable. William Kifton, called the "father of English Baptists," was a member of the church in Southwark, during the pastorate of Mr. L., and intended to settle in New England, but was prevented."

All who came here with Mr. Lothrop seem not to have been fully settled on this subject ,and they found others in S. ready to sympathise with them. Some also wished to move the meeting-house further south. Hence, his ministry was not prosecuted here, in much peace, or with great success. These, and perhaps other difficulties, early inclined him to seek another residence for himself, and such of his friends, as might choose to accompany him. In making application to the Governor, (Prince,) in 1638, he writes: "Many aggrievances attend me, from the which I would be freed, or at least have them mitigated, if the Lord see it good." And again, "Your worthy self, together with the rest joined and assisting in the government with you, having gratuitously and freely, upon our earnest and humble suits, granted and conferred a place for the planting of us,—wherefore, let me entreat and beseech you to do this further great courtesy for us, to make composition with the Indians for the place, with what speed you can, and we will freely give satisfaction to them, and strive to be more enlarged in thankfulness to you." Deane, p. 189. The place thus finally secured, was *Barnstable*, whither Mr. L. and the greater part of

his church removed in 1639 and 40. *Twenty-two* male members removed, leaving only *seven* or *eight* at S. These, however, were re-organized as a church, before the majority left. A full account of this interesting transaction is given in Deane's His. p. 73. (See also Church Manual, p. 4.) The church in FALMOUTH, was a later *colony* from this church in Barnstable. Mr. L. labored in Barnstable, till his death, Nov. 8, 1653. He is described by Morton, as "a man of an humble and broken heart and spirit, lively in the dispensation of the word of God, studious of peace, furnished with godly contentment, willing to spend and be spent, for the cause and church of Christ." (Memorial, p. 152.) In his will, he gave to each child one book, to be chosen according to their ages; the rest of the library to be sold to any honest man, who can tell how to use it, and the proceeds to be divided, &c. His autograph is said to be still preserved in a family Bible. His descendants are still numerous, residing in Massachusetts, Connecticut, New York, &c. The present year, is the BI-CENTENNIAL ANNIVERSARY of his death.

We now return again to Scituate, where we find the church (in 1640,) in a reduced and afflicted state, preparing, however, to pass through still deeper waters of affliction. The *immersion* element remained, and the majority of the church secured *Rev. Charles Chauncy*, of Plymouth, for their pastor, against the remonstrance of nearly one half the members. Mr. C. was a native of England, matriculated at Trinity

College, Cambridge, where he was afterwards Professor in Hebrew, and also in Greek, being described as "incomparably well skilled in all the learned languages, especially in the oriental, and eminently in the Hebrew." He also became very popular as a preacher. While at Ware, (England,) Archbishop Laud issued "Licenses for sports on the Lord's day, and prohibited preaching in the afternoon, that the people might engage in amusements." Mr. Chauncy endeavored to evade these wicked laws, by *catechising* in the afternoon, but this, said the Bishop, "was as bad as preaching!" Certain "spies" soon after reported objectionable phrases in his sermons, on the *errors* of the times, for which he was called before the Court, which referred him to the Bishop, who adjudged him to make a public recantation in *Latin*. Under sudden fear, he complied, but ever after regretted this weakness, with the deepest humility. Finding no rest in England, he fled with others, to this wilderness, arriving at Plymouth, Dec. 1637, where he was employed for some time, as an assistant in the ministry with Mr. Rayner, until invited to Scituate. He was settled, 1641. He cherished some peculiar views. He would baptize by immersion only, (including *infants*) and administer the Lord's Supper in the *evening*, and on every Lord's day." The minority were resolute in not submitting to all these forms, and by the advice of the Elders in the colony, withdrew and organized the "*Second* Church in Scituate," (now South Scituate,) Feb. 2, 1642.

The "*First* Church" had a majority of only "two or three men." But new troubles and great disaffection now arose between these churches, as shown by the long and somewhat confused correspondence, still extant, which were not healed until April 1, 1675, when the First Church had "unanimously yielded up the practice of immersion," and "returned to infant sprinkling." In connection with his ministerial labors, Mr. Chauncy also practiced as a physician, instructed his own sons, and prepared young men for the ministry. Mr. Deane says, "He was a studious man, beyond what is often known, and was subject to all the nervous sensibilties peculiar to hard students. He was consciously endowed with great talents and eminent learning." His ministry, however, at S. was attended with many difficulties, and a degree of uneasiness, which finally led to his removal in 1654, to Cambridge, where he was inaugarated second President of Harvard College, Nov. 27, 1654. During the thirteen years of his ministry here, the church was enlarged and strengthened, as shown by the names of *twenty male* members, who signed the "deed of gift" in 1654. His people became strongly attached to him, and made peculiar efforts to retain him. Mr. Timothy Hatherly, a devoted member of his church, offered him the deed of a house and land, (where the old parsonage stands,) on condition he would agree to spend his life in S. This was afterward given "to the church." The account Mather gives of his labors at Cambridge, are truly astonishing.

But notwithstanding, the vigor of his mind was not relaxed, until extreme old age. His labors were scarcely remitted to the last. His friends, once aiding him through the snow to preach, said, to disuade him from his purpose: "Sir, you'll certainly die in the pulpit;" encouraged by that thought, he pressed the more vigorously through the drift, saying, "How glad I should be, if what you have said might prove true." He was wont to say, "Oportet imperatorem stantem mori,"—*A general ought to die standing.* He died, Feb. 19, 1671 aged 82. His successor, as President, Urian Oakes, preached his funeral sermon, in which Mather notices one passage of "singular beauty." The preacher, alluding to his *hasty temper*, suddenly turned from the subject, saying, "the mention thereof is to be wrapped up in Elijah's mantle." Such a temper was generally acknowledged, but Mather says, it was "presently corrected, by his *holy temper*." He was President of the College *seventeen* years.

The first and only *ruling elders* of the church in Scituate, were Nathaniel Tilden and Henry Cobb. The *first deacons* were Richard Sealis, William Gilson, and Thomas Besbege. These offices were merged in one after 1641.

Rev. Henry Dunster was Mr. Chauncy's successor at S., as he had been his predecessor at Cambridge. In 1654, these men exchanged fields of labor. He arrived from England in 1640, and was inaugurated *first President of Harvard College* Aug. 27, the same year. He resigned, Oct. 24, 1654, after

which he repaired immediately to Scituate, where he labored till his death, Feb. 27, 1659. He was also acknowledged to be "an eminent scholar," and particularly for his "*Hebrew learning.*" He also "had the happy endowment of personal manners, and of a temper which peculiarly qualified him for governing." He "revised and refined the translation of the New England Psalms, sung in some of the churches for nearly a century." "He died in such harmony with the good men who had been the authors of his removal from C. that by his will, he ordered his body to be carried to C. for burial, and bequeathed legacies to those very persons."—The loss of our early records, previous to 1707, prevent a more particular account of his labors here. But we may be excused for here saying, it is a peculiar honor conferred upon this church, to have enjoyed the labors of such able men as the *first two Presidents* of Harvard College.

Allusion should here be made to the liberality of Mr. Timothy Hatherly, who came from England, 1623, and settled in S. as early as 1634. Morton says, "He was one of the first beginners and a good instrument, to uphold the *church* and town of Scituate. No man deserved so well of the plantation of which he was generally considered the guardian and patron." He was a man of wealth and influence. In 1654, he presented "to the church," a house and lands. In 1661, he gave another house and land on Farm Neck, "for the use of the ministry." Other donations and grants may have been

early made, which together were sold, and in 1831, amounted to $5,381 95, now in possession of the first parish, and appropriated by a most unjust perversion, to the support of *Unitarianism*. Mr. H. was a man of ability and great moral worth—of *Calvinistic faith*, and ardent piety. He was assistant to the Governor, for about twenty years. He died 1666.

Rev. Nicholas Baker succeeded President Dunster, being ordained 1660. He was one of the first settlers of Hingham, where he was engaged in agriculture for several years, though a man of more than ordinary qualifications and often employed in public affairs. Records are not wanting to show his peaceful and godly influence. He was especially instrumental in bringing to pass the reconciliation of the two churches in S., which held no communion with each other for thirty-five years. (Deane, p. 182.) Cotton Mather describes him thus: "Honest Nicholas Baker, of Scituate, who, though he had but a *private* education, yet being a pious and zealous man, or as Dr. Arrowsmith expresses it, so good a *logician*, that he could offer up to God a *reasonable* service; so good an *arithmetician*, that he could wisely *number* his days; and so good an *orator*, that he *persuaded* himself to be a good Christian; and also being of good natural parts, especially of a strong memory, was chosen *pastor* of the church there;" in which charge he continued about eighteen years. He died, August 22, 1678.

The *second* meeting-house was erected,

1682, on the same spot as the first, which had stood nearly fifty years, but had now "become ruinous."

Rev. Jeremiah Cushing succeeded Mr. Baker after an interval of near thirteen years, being ordained, May 27, 1691. He was a native of Hingham, born July 3d, 1654. He was a graduate of Harvard College 1676, and prepared for the Ministry, with Rev. Mr. Norton of Hingham. His salary was £60. He died March 22, 1705, aged 51, and was buried in "the old burying ground near the Harbor."

Rev. Nathaniel Pitcher, was ordained Sept. 24, 1707. He was born at Dorchester, 1685, was graduated at Harvard College 1703, and received his theological Education under Mr. Danforth of Dorchester, who preached his ordination Sermon. Our Records commence with his ministry. The third meeting-house was built soon after his settlement, 1708-9 on the same location as the former; "the cost not to exceed £300, with the old meeting-house." It was during his ministry also, that our present church covenant was adopted viz: March 12, 1710-11. The *old* covenant was modified at that time and then *renewed.* The *preamble* to this covenant, is worthy of serious consideration. It is as follows:—"We, whose names are under written, having been for a considerable time united together in the bonds of church communion and fellowship, and esteeming it our duty and interest so to *continue,* but for as much as *the covenant* wherein we have stood

united, is in such terms as is not agreeable to sundry persons among us, who are of sober conversation and religiously disposed, we do therefore now agree to *renew* and express our Church covenant, in the words or terms hereafter mentioned; and therefore, under a soul humiliating sense of our unworthiness of being in covenant with God, and our insufficiency to keep covenant with him, without a divine assistance, humbly relying on free grace for assistance, we do, in the name of our Lord Jesus Christ, in the presence of God, and of his holy angels, and with all possible solemnity, covenant and bind ourselves in a manner and form following, that is to say:

We do give up ourselves to that God, whose name alone is Jehovah, Father, Son and Holy Ghost." The remainder of the covenant follows, as published in our Church Manual; and is *Signed* by the *Pastor*, *Deacons*, and *forty* other male members, one of whom is styled, "Ye Lawyer." Two pages after, is a catalogue of 23 males and 27 females, total 50 members; recorded as "those that were members before my ordination, (Mr. P's.) together with those that were removed to other plantations." (p. 115.) Hence, at the time of renewing covenant, 142 years since, the whole number of the Church was probably between 90 and 100, somewhat larger than at *present.*

It would be interesting to select other extracts from the records of this Pastor, especially the questions and answers on receiving a youthful member of 12 years, but *brevity*

forbids. Mr. P. died, Sept. 27, 1723, aged 39 years. "Tradition speaks of him, as a gentleman of very agreeable person and manners, a preacher of more than ordinary talents, and remarkable for promoting peace and union amongst his people." During the sixteen years of his ministry, he baptized 378 persons, less than thirty of whom were adults; married 103 couples, and received 81 members to the Church.

Rev. Shearjashub Bourn, a native of Sandwich, born 1700, was the next Pastor of this Church. He was a graduate of Cambridge 1720, and ordained Dec. 3, 1724. Rev. Dainel Lewis of Pembroke preached the sermon. He continued in the ministry here, till Aug. 6, 1761, when he removed to Roxbury, where he died, Aug. 14, 1768, aged 68. His health was impaired, by paralytic affections in 1755. His health continuing to fail after this, led to his dismission. The communications passed between him and his Church and people on this occasion, are deeply affecting and most *honorable*, to both *pastor* and *people*. His ministry was long, harmonious and prosperous. He baptized 1116 persons, married 274 couples, and admitted 168 to the Church. During his ministry and also that of Mr. Pitcher's, it was common to baptize persons, "being sick and in danger of death." Many such instances are recorded. The practice of "owning the covenant," (called half-way covenant,) without uniting with the Church, that parents might have their children baptized, prevailed in this

church, from about 1727, till 1823. Colored persons were then often baptized, and in several instances were admitted to the church. May 13, 1735, the Church voted "that *servant* children may be baptized upon the faith of their *master* or overseer, they promising to bring them up in the nurture and admonition of the Lord." Mr. Samuel Turner was chosen *Deacon*, Dec. 29, 1729; Samuel Stodder, Feb. 7, 1732; Thomas Pierce, May 13, 1735; Mr. Jonathan Merritt Jr., and Mr. Elisha Pierce, Feb. 25, 1743; and Mr. Ezra Pitcher, Feb. 19, 1754. It was also during Mr. Bourn's ministry, that the fourth meeting-house was built, in 1737, on "the gore of land," a short distance *East* from the present Unitarian house of worship. On the dismission of Mr. Bourn, *four* of the neighboring ministers were present, simply to *hear* the communications and to "testify the regularity of their proceedings on the occasion." He had been the pastor 37 years the longest period of any pastor hitherto. On his removal, the Society testified there great regard, and regret in foregoing his acceptable services, and generously "voted, to give him £100, and the use of the parsonage for a year and half."

Feb. 8, 1762, the church gave a unanimous call to Rev. A. Leonard, which was declined in consequence of feeble health. In view of this disappointment, and their destitute condition, a church *fast* was appointed, in which the Congregation were invited to join, *six of the neighboring ministers* being also called to

unite with them, and aid them on the occasion. A dark cloud seemed to hang over them. The object of the meeting was expressed, "To humble ourselves before Almighty God for our manifold sins, which have caused him to frown upon us, and cut short our expectations, and to beseech him, for his pardoning mercy *through the blood of the great atonement*, and that he would mercifully appear for us, in our destitute condition, and afford us all that wisdom, light and direction, we stand in need of, and show us the man he has chosen for us, a Pastor after his own heart, that shall prove a happy instrument in saving our souls, and the souls of our children." Their prayers seemed to be soon heard, and answered. They gave a call Dec. 10, 1762, to

Rev. Ebenezer Grosvenor, Jr., who accepted their invitation, and was ordained, Apr. 20, 1763. He was a native of Pomfret, Ct. born 1739, and a graduate of Yale College, 1759. On the day of his *ordination*, he was also received as a *member of the church* by vote, having presented a letter of dismission and recommendation, from the church in Pomfret. His religious tenets are described as "Moderate Calvinism.,' The records also state, that "seven signed a petition that the honorable council would not proceed to ordain him," probably on the ground of his "*Moderate* Calvinism." "As a preacher he is not said to have risen above mediocrity in power and eloquence, but as a man and a christian, to have excelled in the finest and gentlest traits."

He was the pastor during the Revolutionary *war*, and was called to suffer with others from poverty, and embarrassments, which led to his resignation in April 1780. He baptized 525 persons, married 128 couples, admitted 85 to the church. He was installed at Harvard, 1782, where he deceased May 28, 1788. During his ministry *Evangelical* religion evidently declined. The Revolutionary *war*, and but "moderate" orthodoxy, may have helped the decent. A wider difference in religious parties began to appear, which prevented the settlement of another pastor for more than *seven* years—"The liberal party," as might be expected under these circumstances, "gradually gaining strength, till they found themselves able to settle a minister, without offending a large minority." During Mr. G's ministry, the following persons were chosen *Deacons*; Mr. Joseph Bailey, (in the place of Dea. Pitcher, resigned,) Nov. 29, 1764; Mr Samuel Jenkins, (in the place of Dea. Elisha Pierce, resigned,) March 9, 1768; Also "May 31, 1779, Israel Vinal Esq., Daniel Jenkins and Israel Litchfield were chosen, and they accepted and took the Deacons' seats, July 11, 1779."

Rev. Ebenezer Dawes, was their next pastor. He was a native of Bridgewater, born 1756, graduated at Harvard College 1785, studied Theology with Dr. Wigglesworth, Hollis Professor of the University, and was ordained Nov. 14, 1787. His salary was £80. Says Mr. Deane, "His office was truly

a crown of thorns, owing to the violence of the opposition." His constitution was never firm, and his health sensibly declined after the second year of his settlement. He deceased Sept. 29, 1791, after a ministry of less than four years, aged 35. He baptized twenty-nine persons, married twenty-three couples, and admitted twenty members to the church.

Rev. Nehemiah Thomas, a native of Marshfield, was the next pastor. He was born February 3, 1766, graduated at Harvard College, 1789, studied theology with Rev. Dr. Shaw, of Marshfield, and was ordained, Nov. 14, 1792. Rev. Z. Sanger, of Bridgewater, preached the sermon on that occasion, from which are taken the following extracts. "*God* and *man* are *mysteriously united* in the person of our *adorable Savior*." (p. 7.) "At the feet of our *divine* Master." (p. 10.) "By his quickening power, we are *changed* from a state of sin, to a state of holiness." (p. 16.) "Cautiously guard against *corrupting the pure fountain* of *sacred truth*." (p. 14.) "Through the power of the *Holy Ghost*, we abound in hope." (p. 17.) These and similar *orthodox* expressions, were then probably acquiesced in, by the pastor elect, and most others present. In his answer to the call, he also speaks of "salvation *through faith in the merits of Christ*, the *Redeemer*." And yet he is described at his death, as "belonging to the class of *liberal* or *Unitarian* Christians," who now reject most of the above sentiments. An evident *change*

took place in his *theological views*, which finally led to great uneasiness, among a certain portion of his hearers. He also seemed to have abandoned some of the *first* principles of Congregationalism, in laying aside that ancient and solemn *Covenant* of the *Church*, before mentioned, and in preparing another, (the form is recorded by itself, without date, or signature,) which was brought into use, apparently without any *vote* of the church. On examination and inquiry, the church began to find themselves in a disordered state, if not without foundation. Nov. 20, 1824, the church commenced regular measures to correct, if possible, existing evils. Feb. 6, 1825, they "voted to renew and adopt the old covenant, as the covenant of this Church," the *pastor* being *moderator* of the meeting. At this time, a majority of the *church* were found in favor of *evangelical* views, though the *pastor*, with a minority of the church, and a majority of the congregation declined to go with them. At a regular church meeting, March 4, 1825, "voted that all persons in future, that are admitted to this church, be received by a *vote* of the church." The pastor, however, refused to record "these votes, or to take notice of the doings of the church." Various other meetings of the church were held, some called by a majority of the *signatures* of the members, endeavoring to heal the divisions, if possible, but in vain. The pastor declined attending the church meetings, or to call a *mutual council*, or have "any thing to do with

the subject." A large ex parte council was consequently called by the church, including several churches in the city and neighboring towns, which met April 27, 1825. In accordance with *their unanimous advice* the church met, agreeably to notice, April 29, and *unanimously accepted the result of the council*, and followed their advice, by *dismissing Rev. Mr. Thomas as their pastor*, on the same day of April, that the church in Southwark had been imprisoned one hundred and ninety-three years before. The parish and a majority of the congregation, sympathizing with Unitarianism, at *that* time become quite popular in this region, retained Mr. Thomas as their *minister*, till his death in 1831; but the *church*, with those who sympathized with them, felt constrained to leave the house, thus retained, in which their fathers had worshipped, and themselves hitherto, and provide another place. A private house (where Mr. Lot Vinal now lives,) was secured for this purpose, while, a *new society* having been organized, arrangements were made for building a new sanctuary. This was effected and the house dedicated, Nov. 16, 1826. This house is 40 by 54, and will seat about four hundred persons. It stands near the centre of the town, on Main Street, some seventy-five rods west of the old house. As the *minority* of the church, declining to act, did not meet in the regular church meeting, when Mr. Thomas was dismissed, the vote was thus *unanimous*. Besides, several of the

minority soon after withdrew, and went with the majority, or to the Baptist Church, near us, as John Studley, Deacon Howard White, and several females. Had the *old records* been *open* for examination, in 1844-5, as they have been since, there could have been no proper ground of controversy at that time, on the question of *the majority* in 1825. Rev. Mr. Thomas never became a member of this church, but retained his connections in Marshfield. So the records show, and further, they expressly testify, that "*a majority* of the male members of this church concurred in this vote," dismissing Rev. Mr. Thomas as their pastor.

Almost immediately after the separation, and in connection with building their new sanctuary, the church were blessed with a precious *revival of religion*, which soon *doubled* their numbers. This revival was under the ministry of Rev. Paul Jewett, to whom they extended a unanimous call to settle with them, as their pastor, and he was *installed* on the same day of the *dedication*. Mr. J. was a native of Rowley, born, 1780, and graduated at Brown University, 1802. He had been previously settled in the ministry at Lebanon, Maine, and Fairhaven, Massachusetts. He was dismissed at his own request, July 18, 1833, when the church numbered sixty-eight, he having baptized one hundred and seven, and admitted forty-eight to the communion. He was subsequently settled at Falmouth, and also supplied Dr. Storrs' pulpit in Braintree, for a time, while Dr. S. was laboring in behalf

of the Mass. Home Missionary Society. Mr. J. died at Hamilton, May 15, 1840, aged 60. He was a devoted and excellent man, full of zeal, activity, and love for his Divine Master. His name is still precious among this people.

After Mr. Jewett's dismission, the church was supplied by different individuals, until they became united in Rev. Luke A. Spofford, who was installed pastor, May 20, 1835, but was dismissed, "on account of feeble health," April 13, 1836. He was a graduate of Middlebury College, 1815, and is still living.

The church were not successful in securing another pastor for several years, though they enjoyed the labors of Rev. Jona. King, Rev. Charles Simmons, author of Scripture Manual, &c., and several others, as a supply, more or less stated, till Sept. 2, 1840, when Rev. Phinehas Smith was installed pastor, but was dismissed Sept. 8, 1841. After this interval of *frequent changes*, in which the church was much reduced in numbers and strength, and somewhat discouraged, for a time they had no supply, but conducted their own services and Sabbath School, as best they could. When brought thus low, and made sensible of their own weakness, God again appeared in their behalf, and revived his work, adding about *thirty* to their number during the year. The revival commenced in January 1842, and continued several months. In the midst of this work, (June 17,) the present pastor was called

to commence his labors among this people. Aug. 15, he received a unanimous call to settle with them, and was ordained pastor of the church, Sept. 28, 1842. Soon after his settlement, he prepared for publication a "Church Manual" for the use of the church, containing a very brief sketch of its history, standing rules, discipline, articles of faith, covenant, and list of its members. This unexpectedly led to a controversy with several persons connected with the old parish. Three additional pamphlets were published in 1845, after which the *true light* seemed to shine, on the principal points at issue. One prominent question was, Which was properly the "First Church of Christ in Scituate?" This question, viewed under the light of *civil judicial decisions*, it would seem, should be decided in favor of recognizing the *remnant* of the church, left with the old parish, as the *first church*, and would have done so, had *every member* of the church, male and female, left the parish, as was the case in Townsend, and became connected with a *new society* and worshipped in a new sanctuary, and *no form* of a church had existed in the old parish for months; still, on the organization of a *new* church in the old parish, *civil, judicial precedents* would call that *new* church, the *first* church, though the old church had existed for *two centuries!* But if *ecclesiastical principles* and *usage*, derived from the *New Testament* be of any authority, and the "*church* and *state* are separated," then

the question must be decided on the *other side.* And so the church records everywhere generally stand.—The other most important question was, *to whom belong the ancient records, plate,* and *funds* of this church, given "to the church," and "for the use of their ministry," by Hatherly, Chauncey, and others, if any, in those early days, when *Calvinistic, Trinitarian churches* were the *only churches,* or nearly so, in New England? *

In 1648,	39								39
In 1696,	74	1	1						76
In 1767,	280	16	10	13					319
In 1790,	332	83	11	6	1	1			434
In 1800,	352	93	14	8	4	1	29		501
In 1847,	439	233	55	14	145	58	181	164	80	10	7	1336
	Orthodox.	Baptist.	Episcopalian.	Friends.	Universalist.	Catholic.	Methodist.	Unitarian.†	Christian.	Swedenborgian.	Free Will Baptist.	Total.

* In 1648 there were in New England only 47 churches, 39 of which were in *Massachusetts,* 4 in Connecticut, 3 in New Hampshire, and 1 in Rhode Island. The last mentioned was a *Baptist* church; *all* the others were *Orthodox Congregational* churches. Or to give a view of *Massachusetts alone,* we have the following result:

† Mostly *planted* as Orthodox churches, but have become Unitarian. See Christian Observatory, Vol. 1, p. 337. Seq.

Those *civil, judicial precedents*, before mentioned, deciding what is a church, and *who is the church*, and *who not*, incline the decision of this question also on the *same side*, as they do the former. But every *principle of sound morality and justice*, disclosed by the "*higher law*," must decide the question ultimately, as with the "Fugitive Slave Bill," on the other side. How can *one* denomination, have a *just* claim on *funds*, given by, and for the support of *another* denomination, when the *former* did not exist in the land for ages after those funds were given, and whose principles are acknowledged, by Unitarians themselves, to be "diametrically opposite!" But the innocent and injured, we trust, can patiently endure, if need be, until the day of *just decision shall arrive*, pressed on as it will be, by a power, that no man or body of men, can resist. As Harvard University is now slowly, but surely returning to its rightful position, after a most unjust perversion, so will return the *perverted* funds given to evangelical churches. *Enlightened consciences* cannot always rest *easy* under such circumstances, in the face of an *intelligent* community.

The church was aided by the Mass. Home Missionary Society, from the time of the secession in 1825, till 1847, having received from this source alone more than $2080, since which they have been able, with help from above, to walk alone, or with only an occasional donation from friends abroad. Our new

bell, procured last December, (1852,) was from this last source, costing with incidentals, more than $340. Its weight is 1022 lbs. The requisite sum to meet the whole expense, was received from "natives" and other friends of Scituate abroad, to whom a *circular* had been sent, extending an invitation to this effect, and the church and society with the congregation, would avail themselves of this opportunity, to express their united and hearty *thanks* to those friends, for this truly liberal, and very acceptable gift—their pleasing *memorial* of "Home—sweet home." May its tones long vibrate upon the ears of this people, calling them to the place of *prayer*, and to listen to the *Pilgrims'* "*faith*, once delivered to the saints." We may add, this pleasant gift has provoked the friends of "home," to contemplate erecting the present season, a new and graceful *steeple*, in the place of the old one, to cost about an equal sum with the bell—such a steeple, so situated, as, we trust, will be an ornament to the town and vicinity.

During the past year a pleasing correspondence has been opened, between this church, and the parent "Church of the Pilgrim Fathers, Southwark." From their late most excellent epistle have been derived some of the striking incidents, recorded in this sketch. The cordial spirit with which our imperfect communication was received, is manifest in part, in the following extracts. After the opening paragraph, they say; "We greet you in the name of our com-

mon Lord, and reciprocate to the full, the affectionate assurances, and fervent wishes, conveyed to us in your most welcome and valuable epistle. We thank you for the interesting particulars you have kindly given us, respecting the early history of the Congregational churches in your locality, and rejoice exceedingly to hear, that in the midst of weakness and some discouragement, you adhere to principles and polity, maintained with so much constancy and courage by our forefathers."

The following will add interest to the first part of this historical sketch, by giving a *map* of their present locality, and its connections with the scenes of those early martyrs. "In a direct line with *London Bridge* is the principal street in Southwark, known as High Street Borough. *Union Street* leads into it, not far from the Town Hall. Within an obscure yard, seven doors from High Street, stands our present place of worship. Suppose yourselves in the year 1593, standing in High Street at the end of what is now called Union Street, looking in the direction of the Bridge, you observ eSt. Saviour's Church, and hard by is the Bishop of Winchester's palace, in a part of which is the *Clink prison.* Turning round, you see, across High Street within fifty yards, the *prison of the Marshalsea*, (the site of which is occupied in 1853, by the shops, Nos. 119, 122,)—and a hundred yards nearer St. George's Church, on the same side of the street, the *Queen's Bench prison* of that period. In

this last mentioned place of confinement, JOHN PENRY, while under sentence of death, is writing that affecting letter to the distressed church of the Separatists, a copy of which he enjoins them to send to the brethren in the North of England.—Within a wretched dungeon in the *Marshalsea*, at the same time, (1593,) is JOHN SMYTH, subsequently pastor in conjunction with *Mr. Clifton* of the church in the North of England, that met at the house of *William Brewster*.—In the third prison in Southwark, lives FRANCIS JOHNSON—soon to be liberated however, and to become *a pioneer of the Pilgrims in Holland.*"

It would be desirable to publish this letter entire, but brevity forbids. We will only add the closing sentence :—"Anticipating the pleasure of further and early correspondence, we are, beloved and honored brethren, with sentiments of fraternal sympathy and affection, in the name and on the behalf of the church,

Yours in the Lord Jesus.

(Signed,) JOHN WADDINGTON, *Pastor.*
BENJAMIN HANBURY,
MATTHIAS MEDWIN,
JOSEPH E. NEWSOM,
JAMES NOAH LEE. } *Deacons.*

Such correspondence is most pleasing, and we trust profitable, giving us more elevated, *enlarged*, and *harmonious* views of the kingdom of Christ. May the principles and spirit of our Pilgrim fathers, be thus mutually pro-

moted with *Christian fellowship*, on both sides of the Atlantic.

But we must close this already too protracted sketch. We may add, however, that only *seven* of the twenty-eight church members, who withdrew in 1825, still survive. The average age of *twenty* deceased, is 78 years—a remarkable average. Those, who have been *deacons* of this church since 1825, are Israel Litchfield, before named, Ward Litchfield, and Calvin Jenkins, chosen March 9, 1828; Israel Cudworth, May 29, 1831, and Marshall Litchfield, April 11, 1841. The two last only still live and officiate. The church now numbers 83, of whom 29 are males. The Sabbath School averages about 75, continuing through the year, and is now under the superintendence of Russel Cook. During the last ten years, this church has contributed to the cause of Home and Foreign Missions, more than $400, besides aiding the Bible, Tract, Sabbath School, Seamen's and other Societies of benevolence from time to time. But alas! that we have done no more, and have not attained unto the benevolence, activity, and piety of our sister churches. This ancient church—in some sense a *mother* church, having several branches and connections of interest—ought to be more rapidly rising, and doing more for the common cause of her Redeemer. Yet we have great occasion for thankfulness and joy, that this church "still lives," witnessing so fully to the *faithfulness of God* in preserving his people, in times of

great *danger* and *trial*, as well as of prosperity. As we have seen, opposition may arise under various forms, but the Lord is mightier than many noble, and he will lead forth his church and people to the FINAL VICTORY, provided, they only put their trust in him, and walk in his ways. What *privileges* and hopes we are now permitted to enjoy, because those who have preceded us, were *faithful*. Let us not prove recreant to our trust, lest all that our *fathers* achieved for posterity, be lost through our neglect.

These and many other useful lessons are inculcated by so varied history, as has now been sketched. Let it be a subject of frequent and serious reflection, by all the *Pilgrim Churches*, and it may greatly aid them in their further elevation, enlargement, purity, and long continued usefulness.

Catalogue of the Pastors of this Church, from its first organization to the present year, 1853.

No.	Names	Native place.	Educa'ed.	Gr'd	Settlement.	Dismissed.	Death.	Age.	Yrs. Pas.
1	Henry Jacob.	England.	England.		1616.	1624.	1625.		8
2	John Lothrop.	do.	Oxford.		1624 & 1634.	Oct. 11, 1639.	Nov. 8, 1653.		15
3	Charles Chauncey.	do.	England.		1641.	1654.	Feb.19,1671-2.	82	13
4	Henry Dunster.	do.	do.		1654.		Feb. 27, 1659.		5
5	Nicholas Baker.	do.	do.		1660.		Aug. 22, 1678.	68	18
6	Jeremiah Cushing.	Hingham.	Harvard.	1676	May 27, 1691.		Mar. 22, 1705.	51	14
7	Nathaniel Pitcher.	Dorchester.	do.	1703	Sept. 24, 1707.		Sept. 27, 1723.	38	15
8	Shearjashub Bourn.	Sandwich.	do.	1720	Dec. 3, 1724.	Aug. 6, 1761.	Aug. 14, 1768.	68	17
9	Ebenez'r Grosvenor.	Pomfret, Ct.	Yale.	1759	Apr. 20, 1763	Apr. 10, 1780.	May 28, 1788.	49	37
10	Ebenezer Dawes.	Bridgewater.	Harvard.	1785	Nov. 14, 1787.		Sept. 29, 1791.	35	14
11	Nehemiah Thomas.	Marshfield.	do.	1789	Nov. 14, 1792.	Apr 29, 1825.	Aug. 10, 1831.	66	3
12	Paul Jewett.	Rowley.	Brown.	1802	Nov. 16, 1826	July 18, 1833.	May 15, 1840.	60	37
13	Luke A. Spofford.		Middleb'y.	1815	May 20, 1835.	Apr. 13, 1836.			1
14	Phinehas Smith.		Yale.	1816	Sept. 2, 1840.	Sept. 8, 1841.			1
15	Daniel Wight, Jr.	Natick.	Harvard.	1837	Sept. 28, 1842.				

Age of this Church from *first* organization, 237 years : from first organization, Scituate, 219 years. United pastorates, near 200 years.

Catalogue of the Elders & Deacons of this Church, so far as the Records enable us to enrol them.

Nathaniel Tilden,	Only Elders—before
Henry Cobb,	1641.
Richard Sealis,	First Deacons.
Wm. Gibson,	
Thos. Besbege,	
David Jacob,	Deacons in the time
Benj. Pierce,	of Mr. Pitcher.

	Chosen.
Saml. Turner,	Dec. 29, 1729.
Saml. Stodder,	Feb. 7, 1732.
Thos. Pierce,	May 13, 1735.
Jona. Merritt, Jr.,	Feb. 25, 1743.
Elisha Pierce,	do.
Ezra Pitcher,	Feb. 19, 1754.
Joseph Bailey,	Nov. 29, 1764.
Saml. Jenkins,	Mar. 9, 1768.
Israel Vinal,	May 31, 1779.
Daniel Jenkins,	do.
Israel Litchfield,	do.
Ward Litchfield,	Mar. 9, 1828.
Calvin Jenkins,	do.
Israel Cudworth,	May 29, 1831.
Marshall Litchfield,	April 11, 1841.

QUESTIONS

FOR PILGRIM CONFERENCE,

To be answered in writing at each *Fall* meeting for the year ending, Oct. 1st.

1. *Church Statistics.*—Members, Oct. 1st. Male? Female? total? admission during the year by Profession? by letter? Removals during the year, by Dismission? By Excommunication? By death? Baptisms; Infant? Adult?

2. *Sabbath School Statistics.*—Total number in the Sabbath School the past year including Teachers? Usual attendance? Vols. in S. S. Library? Name of Superintendant?

3. *Statistics on Benevolence.*—Collections for Foreign Missions? Home Missions? Bible Societies? *Sabbath Schools*? All others?

4. *General Statistics.*—No. of families connected with the congregation? Usual number of Sabbath congregation? Number of Deaths in the congregation the past year? General state of religion and morals, including temperance, and other items of general interest?

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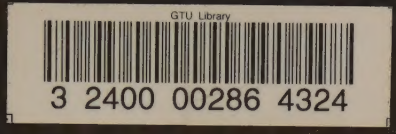

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